THE MOUNTAIN COVE JOURNAL
AND SPIRITUAL HARBINGER.

God before all, Creator of all, without Beginning, Invisible and Eternal; Man a special Creation, his life, exaltation and perfection the result of perfect Design, conducted by special Means, and by the Will and Mercy of God unfolded to Ultimation.

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Disclosures from the Interior.

THE DISCLOSIVE ENCYCLOPEDIA.

The following Disclosures are now in process of transcription from the Immortal World, namely: "The Book of the Unfolding of Nature;" "The Book of the Manifestation of God;" "The Book of the Outlines of the Universe;" "The Book of the Harmonies of Time;" "The Book of the Melodies of Space;" "The Book of the Interior History of Good and Evil." These will contain the magnificent expansion, solution, and demonstration of the grand Creative Idea, inwrought into the Pentateuch, and received as the Interior Word by all inspired prophets, seers, scribes and apostles, media for the transmission of subsequent Divine Revelation. These works, together with those hereafter to be dictated, will therefore embody an *Exposition of the* WORD, *from the record of Genesis to the vision of the Apocalypse, and* A MANIFEST DISCLOSURE OF THE UNIVERSAL CREATION. The department of this Journal devoted to "Disclosures from the Interior," in addition to its rare and valuable offerings, will be enriched from time to time by choice selections from the foregoing Works. These will be, with the subsequent volumes which comprise the DISCLOSIVE ENCYCLOPEDIA, presented in the order of their unfolding to the world.

BOOK OF THE MELODIES OF SPACE.

CHAP. VI.—Melodies of the Solar Universe.

(Continued from page 72.

8. EACH Solar Heaven is like a separate note in the great melody of universal space. Each separate Heaven pours forth one everlasting voice of pure, transcendent melody. Far as angelic sight can penetrate I see the choiring multitudes, and each rejoicing choralist a heavenly world. Each point of light on every side is the great Solar Heaven encompassing a planetary system. I may not compute them or describe them; but as the first bewildering and overmastering sight unfolds into harmonious, penetrative vision, I behold that which angels desire to look into, and which the archangel unfoldeth in the palaces of archangelic thought.

9. I behold a Central Luminary, so vast, that the terrestrial sun is but an infinitessimal globule, when measured by the scale of its magnitude. Every globular atom that out-rays from this living center is a Solar Heaven, containing within its orb a solar system. Those multitudes of fixed stars which cheer the minds of mortals, are here displayed like drops of dew in the midst of a firmament of crystal flame.

10. Wonder follows wonder in swift succession; all human thought would sink, lost in the effort to fathom that which now is mirrored on my sight: yet melody pervades the unimagined ocean; and, as a human heart unfallen vibrates with holy love, so all that I now behold, like one immortal heart, vibrates perpetual holiness and affection, limitless, perfect, without end.

11. Like an ascending thought, that traverses some vast angelic intellect, my thought traverses the unrivaled expanse, and lo, I see the grand disclosive melody that permeates the vast, incomprehensible expanse of sun systems which revolve within the Heaven of heavens and around the Sun of suns.

(See paragraph 6.)

12. Like a great plain, bounded on either side by a firmamental dome of pure intelligence, appears the vast expanse, all thronged with moving systems; and all the space about me is organized as one sensorium, and all the vault above as one cerebral dome, and every solar heaven is an organ of the great sensorium, and glorious in constant illumination, receiving the fire of Divine Love through the intellectual firmament that expands around this mighty universe.

13. Planets, like paradisical men, ascend, translated. All around me I behold the mighty melody of planets in movement of transfiguration.—Winged with revolving spheres, seven and seventy times seven, they interpenetrate the mental surface of the enclosing solar heaven. They pass beyond the limits of their glorious encompassing orbs, and, like aromal globules rising from some fragrant flower, they ascend and mingle in the movement of a vast, immeasured Heaven of heavens, encompassing with congregating myriads the solar universe.

14. As a paradisical man, standing on the planet known terrestrially as Mars, beholdeth every day tens of thousands of his paradisical associates of elder birth pour forth melodious utterance, ascending through the illuminate ether, and becoming more brilliant in that ascending transfiguration, until they enter the ineffable glory; even so the inhabitants of the solar heavens, which appear in the midst of this expanse of suns and systems, behold continually the spectacle of millions multiplied by millions of orbs which were once terrestrial planets, and afterward became spiritual planets, now for ever separated from the attraction of the terrestrial sun, rising from out of the world-like heaven that encompasses each solar terrestrial system, ascending into that Universe which lies without the sphere of solar attraction, unfolding into the form of the winged cherubim, appearing no more in the globular, or even in the curvilinear, but composed of myriads of angels assuming collectively the image form of the adoring cherub, and coronated with the likeness of a Cross rising from the effulgence of a diadem. Thus this visible melody of terrestrial universal space is the ascension of trans-etherealized planets in the cherubic form.

(To be continued.)

THE NINTH PLANET, POLYHYMNIA.

PART SECOND.

(Continued from page 69.)

I NOW look up and behold a sky whose prevailing tint is gold and crimson. Stalactites of purest white, more transparent than pure alabaster, descend therefrom, causing the entire firmament to appear like unto the sculptured roof of some mystic temple.

This firmament appears to rest upon the basin of the vast and holy sea. The waters are pellucid and flow in tranquil undulations. Multitudes of shining water-fowl, with wings that sparkle as if the feathers thereof were tissues of condensed and variegated electricity, disport upon the surface. These feathered multitudes appear in varied states of movement and repose. Some float upon the bosom of the ether, moving with the movement of its invisible elements. Others in aerial circles with rapid motion gyrate, now ascending until their forms appear lost in the crimson and golden haloes, and then descending clothed with the shining light of the upper sky, and scattering aerial crystals from their infolding wings.

I now discern the stratifications of the atmosphere. A milky crystalization arises in mid air, and this is composed of etherealized atomic particles, invisible, save as transparent light, to sight interior, but, to sight congenial, presenting the appearance of an alabaster plain; or rather appearing like an extended plain of marble-pearl, whose surface reflects opaline lusters.

This atmospheric crystalization is shaped like the concavity of a hollow pearl. It is ample in its dimensions, and corresponds to the terrestrial expanse of waters which is beneath it. Within its impearled concavity atmospheric condensations, vital essences liquified even as the distlilation of ascended atoms from paradisical gardens, compose an atmospheric electro-vital sea, whose waters in gentle undulations alternately arise and fall, and overflow the alabaster vase wherein they lie, pouring out essential odors, pervading with living sweetness the atmosphere below.

Above this I discover moving shapes of plumage white and glistening, composed of elements that correspond in harmonious conformation of electro-vital atoms with the wave upon whose bosom they are borne, and with the ether whose ascended electro-vital virtue circulates throughout their breathing forms.

I now discover with vision adapted to increase of perfection, the movement of life ascending and descending between the terrestrial and ethereal waters. I see the crystal atoms of globular form emerge from the expanse terrestrial, arising like unto minute globules, sparkling with the prismatic luster of the diamond when it receives the focalized sun-beam transmitted through a burning lens. As they arise they undergo organic recomposition, and are crystalized, and inter-blended with the structure of the condensations of the alabaster foundations of the electro-vital sea.

Not only do I see, I also hear their movement. Each utters clear, vibratory intonations that harmonize together. Each as it ascends vibrates more sweet, ethereal melody, rising through tones and semi-tones from octave unto octave.

That which I first saw and which appeared to be a sea, is in reality a flowing river. I am borne upon its moving tide, and, as I move, in linear perspective I behold, on either side, far in receding distance a constant panoramic view of temples, palaces and spires, and forms of art, palatial art transcending all description. I catch the swift, receding view of broad and columnated avenues that rise from the bright waters; triumphal arches, each more vast than all the architectural monuments of Athens or Palmyra; mighty temples that rise o'er-canopied with domes that glow like purple amethysts, or silver diadems inlaid with emerald; and vast battlements, raised high in the transparent air, built as of jasper and of carbuncle, with instruments of music rising from them, each shaped like a harp and each more vast than the façade of the Athenian Parthenon. These in their swift procession pass before my sight.

As I proceed my being sinks entranced, and, as external vision fails, and outward sense of melody is lost, a band of beings whose bright feet are borne on the ethereal zephyrs, and whose robes of hyacinthine beauty undulate with the soft breath of happiness, encompass and reanimate the swooning sense.

Rising, in company with these, I now behold beneath the mighty river, and far beyond a city that extends along the river's course on either side.

(To be continued.)

WATCH and pray, that ye enter not into temptation.

DIADEMIA: THE PLANET VENUS.

PART I.

VISION OF THE ORB SHEOL OR TOPHET,

The World of Fallen Angels, beheld by the Pilgrim while traversing the Middle Space.

I BEHOLD far beneath me, as I traverse the plain leading from the Earth to Diademia, that which appears the magnetic residue or ruin of a planet of the first magnitude, larger than Columnia, (Saturn,) in bulk nearly approaching the magnitude of Majestica, (Jupiter.) Divested of proper motion upon its axis, it reels to and fro with movement uncertain. The number of inhabitants upon the surface thereof far exceeds the ratio of the number of population upon any orb hitherto beheld. Millions multiplied would give a conception of those abysmal multitudes.

The surface of the planet appears like burning pitch, kindled, by the breath of the ultimate movement of Divine Proceeding Energy, into a fuliginous and smoky flame. Vast aggregations of bituminous, magnetic substance appear piled up like mountains. Vast volumes of lurid smoke, like worlds of darkness revolving in the midst of flames, arise from their burning peaks. Ghastly multitudes throng these bituminous regions. Terrible reverberations break out from the entrails of the orb, whose conflagrating atoms exhale mephitic gasses that continually explode, upheaving the bituminous anthracite, opening channels for torrents of glowing lava, and casting out masses of melted elements into external space beyond the attraction of its gravitation.

I see the origin of those mysterious concretions of metallic substance that from time to time fall upon the planet Earth, and which are called aerolites in the technical language of men.—Thrown out by means of explosive detonations from the interior of this vast planet of the abyss, and passing from a fluid to a concrete state as they traverse the middle air, they revolve with in-winding motion around the terrestrial orb, and finally are cast upon its surface.

The smoke of the burning and of the torment of this devastated planet ascends for ever and ever. Here dwell the rebel angels, even those who kept not their first estate. Like wandering stars unto whom is reserved the blackness of darkness for ever, their lurid forms are visible as they traverse the labyrinths, emerge from the caverns, and move through the middle air of that abysmal world of everlasting gloom. Like raging waves of the sea, uncounted millions of these sweep to and fro, encompassed with mephitic exhalations. These are they who are reserved in chains of darkness unto the judgment of the great day.

The smoke of torment and the blackness of destruction which arises from this fallen orb, does not distribute itself in radiations, but arises in cone-shaped form; and since attraction results from primitive affinity, ascends toward that desolated, chaotic and nebulous condensation of magnetic atoms which lies without and yet is closely connected with the lowest sphere of desolation, even the First Sphere, or nether Hades, which partially encompasses the planet Earth. Bewildering, suffocating and destroying, the magnetic exhalations of the orb arise, circling through this ascending cone, and are distributed in atmospheric stratifications throughout those gloomy regions, peopled by disembodied spirits, known at the present time as the First, Second and Third Spheres, or habitations of the fallen and reprobate from among the sons of men.

The burning particles of elemental magnetism thence arise, penetrate the atmosphere encompassing the terrestrial Earth, cohere, affinitize, and are attracted by congeniality of element to the magnetic spheres encompassing mortals. One property of this attracted element is at once to stimulate the passional, and to paralyze the moral sensibilities. A second property is to inspire with fulsity the human mind, or rather to psychologize and impress the organs of the brain, and to bring the fallen intellect into magnetic rapport with evil spirits.

Amazed and overwhelmed with horror, I behold this devastated planet, which, being denuded of its external atomic particles, is invisible to the gross vision of mortals; when lo, a voice of melody, descending from above, attracts my thought. My vision passes from scenes where evil dwells, to glorious landscapes, where holiness and love are all and in all.

(To be continued.)

MAJESTICA: THE PLANET JUPITER.

(Resumed from page 69.)

AND now another wonder! Now their minds, borne upward, rise from the exterior form. Celestial angels, beautiful with love and pure from love's interior divine, hold sacred converse with them. They are borne up to the spirit paradise that robes their orb's terrestrial surface. There they see the archetypal forms of flower and tree, and shining gem, and warbling shapes of song, and moving creatures of the field and flood. And there they see the archetypal forms of glorious palaces, triumphal domes and pyramids, and terraced gardens clothed in the bright livery of immortal art.—There they are taught that all external forms must have interior substance, and unfold from their interior to their outward birth; and while they move as moves the winged thought, they see the dawn in its superior spiritual birth, and tracing up the rivers of the day, up to their pure beginning, learn that light first emanates from the Creator's face, shining upon the angelic universe. Thus taught, enraptured, glorified and blest, they seek their outward forms and wake to outward life.

All things in beautiful gradation move harmonions with the harmony of mind. Rising in measured octaves thus the starry grot becomes more brilliant from the shining spheres of its immortal occupants. They wake at morn and find their resting-place arrayed in emblematic loveliness.

And now another wonder is revealed! Their thoughts move outward from their holy minds in images of beauty. They behold their own interior thoughts in outward form. These thoughts thus manifest assume a shape that is the symbol of their inward life. Their thoughts of love pervade the atmosphere with images of gardens and of groves, adorned with all the loveliness of flowers, and fragrant with their sweetness. Their higher thoughts of

love, outradiating light of information form a mental sphere of birds of paradise, that warbling move throughout the ether; and their thoughts of moving energy and vital strength assume the form of energetic shapes of swift and graceful creatures, like the forms that dwell upon the vast, expanded orb. And thus the imagery of mind outflows into a visible form, and they move forth encircled by a mental paradise.

And now another wonder is made known. As they emerge into the open day, the moving forms of mind descend and clothe their corresponding shapes of earthly flower, and tree, and bird, and faunal creature, thus pervading each with a congenial element of mind, connecting them in sympathy with man, their ruler and protector. And every living, breathing, warbling form thus clothed upon, assumes more lovely shape, more beauteous tint, or form, or plumage; and their breath, and song, and motion hence become more exquisite: agreeing thus with the unfolding harmony of spirit life, obedient, undefiled.

(To be continued.

EXPOSITION AND APPLICATION OF HEBREWS.—CHAPS. IV, V, VI.

(Resumed from page 70.

If, therefore, those who have obeyed the call and accepted salvation upon the proffered terms, hence are encompassed within this Divine Procedure and are thus God's elect, who shall lay anything to their charge, or Him who justifies, while they, thus united to Christ the living head, move in the manifestation of grace and are employed in the work which shall finally subdue the world to God?—Whether they be in the body or out of the body, it is God that justifieth: it is Christ that died; yea, rather, that has risen again, through whose offering this grace is unfolded; who is ever at the right hand of God, and there maketh intercession for us.

Thus is expressed and connected the works of God which result in the development and beatific inheritance of our being. And as nature unfolds man by His quickening influence, and since by sin he is lost, and grace redeems him by a manifestation of love, it follows that creation and redemption originate in One Self existing Cause, and move in unison purposing the same results.

For when God made promise to Abraham, because He could swear by no greater, He swear by Himself, saying, Surely, blessing I will bless thee, and multiplying I will multiply thee. Therefore Abraham believed, and it was accounted unto him for righteousness: and so after he had patiently endured, he obtained an assurance and confirmation of the promise which was awarded him; and he being the first especially chosen, and the promise working in him the fruits of obedience unto justification by *faith*, maketh him the father of the *faithful*, and the medium for the transmission of the promise to a rebellious race; and therefore all the heirs of the promise are Abraham's seed; and though Abraham believed, yet God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: and then revealed, and now unfolds, His Creative Procedure in which He designed a race of beings and also a paradise befitting their advancing nature, until both should result in a spiritual paradise possessed and enjoyed by spiritual beings. And since man had forfeited this by reason of sin, He also in the economy of His grace purposed the same to be unfolded through aid of *the Redeeming Procedure*; hence as creation and redemption shall ultimate in the perfection of the spiritual paradise with its blissful inhabitants, the design, harmony and procedure, determine the same purpose, accomplishing the one result, thus indicating and perfecting in their movements the crowning blessing of the race, in language too emphatic to be conceived as discordant, and a purpose too Omnipotent to be prevented. Thus these two Procedures are Heaven's majestic hieroglyphs combined in the utterance of the great design; which originating in God, secureth Him to the fulfilment; and these two immutable things, so expressive of Heaven's decree, are equal to an oath of confirmation, and reveal an assurance of the ultimate bliss and inheritance of the race in an expression of promise, in which it is impossible for God to lie, or, in the final consummation, to come short of the perfection of that for which the world was made; and through special manifestation is unfolded to the understanding the great and prevailing truth, that those might have a strong consolation who have fled for refuge, to lay hold on the hope set before them, which hope being thus established, is like an anchor to the soul; and sure, being thus confirmed and sealed; and stedfast, as it is secured in the Creative and Redeeming Procedures embraced in the Covenant of God made with Abraham, and extending to the Celestial Heavens, enters to that within the vail; whither the Forerunner is for us entered, even Jesus, who is made a High Priest for ever after the order of Melchisedec.

Thus is unfolded the Creative and Redeeming Procedures of God as connected with the race of fallen man, also the nature of the promise made to Abraham, and the assurance revealed in the confirmation. And as the period foretold by the prophets, is drawing nigh in which Redemption through our Lord and Savior, shall triumph over all His foes, and His kingdom be established in the whole earth; many who, having endured, through grace, the conflicts with sin in the external and have fallen asleep, are now commissioned to return as messengers of His reappearing, and who, by Divine aid inspiring unite in the instruction of their brethren in the flesh, that they may lay hold upon the hope set before them in the Gospel, and through faith and repentance unto sanctification enjoy the fullness of the gift of grace, which is the redeemed man in the Paridisical inheritance. Thus these, although first in the Creative Procedure, being now your guardian instructors, are your fellow-laborers by special appointment of the great Head of the Church; and herein is the antitype of that Procedure of which it is said the elder shall serve the younger. And since those who possessed the type of this purchased inheritance, by reason of disobedience and a faltering faith, bartered for a morsel, like Esau, their birthright, whose condition is revealed in this doubtful expression, If they shall enter into my rest, come short; and others who shall by an abiding faith in the word and promise of God, with their whole being accept the proffered blessing upon the terms of the Gospel, and thus secured in the covenant of grace, shall be heirs according to promise, and shall enter into rest, hence fulfill that scripture which saith, The last shall be first and the first last.

So then they whose condition has afforded greater opportunity, and who have received the declaration of God's will under more favorable circumstances, but have not obeyed, by reason thereof are greater sinners, having sinned against greater light than they who, from causes unavoidable by themselves, are even in greater moral and spiritual darkness and who, not being equally hardened by reason of wilful transgression, more easily become obedient, and are therefore redeemed through the grace manifested in His long suffering and brought beneath the influence of His love. On such, by reason of this attraction to Himself, God bestoweth the greatermercy; and herein is fulfilled and discovered the justice and mercy of Him who said, Jacob have I loved, but Esau have I hated. What shall we then say? Is there unrighteousness with God? God forbid! For he who, being the greater transgressor, is thereby hardened in greater degrees of sin, is less willing to accept of offered mercy; while the blessings of God's gracious Procedure, which are without partiality, redeemeth him of less malignancy and stubbornness of will. So likewise it is written, I will have compassion upon whom I will have compassion; for those who, being led by a sense of the goodness of God to repentance, become the recipients of that grace which is bestowed upon the humble suppliant are, thus the subjects of His special mercy. Whereas those who, hardened by transgression, withstand offered mercy, thus remove themselves at a greater distance from God, hence from love of good, until established in rebellion, and thence become a monument of evil, against which the goodness of God declareth: thus they are objects of special displeasure. So then is not God, who is merciful, that decreeth this object of displeasure, but the contrast in condition is effected and discovered by the acceptance or refusal of the grace of God, who in that grace showeth mercy. Wherefore, as all manifestations of God's love bestowed upon man serve to harden those who reject, because of misimprovement, shall He withhold His mercy from those who, willing to accept, may be benefited thereby? God forbid. Herein then consists the philosophy of that scripture which saith, He hath mercy on whom He will have mercy, and whom He will He hardeneth.

Again, if God through long-suffering, willing to show mercy, continue the probation of those who, by indulgence in sin and refusal of His love so bountifully bestowed, are fitting themselves as vessels of wrath for destruction, and by reason of that mercy are not suddenly destroyed; and who by continual persistance make an open display of their evil design and carnality of mind, which is formed against God and is not subject to His law, neither indeed can be; and by this disobedience unfold that principle and procedure which is enmity to God, whose nature, being love, worketh their destruction and removal from the domain of peace; who shall charge Him as the author of their condemnation, notwithstanding they in this wise make known His wrath? Or with unrighteousness because those who accept His love, and in obedience reflect the riches of His grace thus become the vessels of His mercy, which is offered to all? In this also it is seen that He who offers mercy hath power, like the potter over the clay, to make one vessel, by reason of acceptance, unto honor, and another, by reason of refusal, unto dishonor; for His word shall not return unto Him void, being from this cause to one the savor of death unto death, and to the other that of life unto life. Hence He is the author of salvation to all who believe, since through this Redeeming Procedure, as revealed in His Word, strangers and foreigners are made nigh by the blood of Christ. —Therefore God hath created all for His glory, and all do verily show forth the riches of His grace by its exalting the obedient to thrones prepared, or by the disobedient revealing the hidden darkness of iniquity, and thus is finally fulfilled His word which saith unto Pharaoh, Even for this purpose have I raised thee up, that I might show forth my power in thee, and that my Name might be declared throughout all the earth. Hence he who obeyeth reflecteth God's love and justice, while he who disobeyeth exalteth himself in iniquity in contrast with goodness and purity; thus showing, by a stubborn will, their opposite, so that in the procedure of each principle, God's glory is displayed by the image of His nature discovered in the obedient, and the deformity of evil, which is opposed to God, in the disobedient; in the one a refining process, which immortalizes the recipients of His grace, and the other working in the disobedient the principles of death unto the final destruction of all evil; and thus is finally displayed the supremacy of God's goodness, glory and power over all forms of evil: to whom belong ceaseless praises world without end.

(To be continued

THE PERSONAL SATAN.

There is at the present time a being engaged in communicating that system of spiritual philosophy which is in opposition to this Divine Unfolding. In order that men on the fallen orb, who are deceived thereby, may be made acquainted with the true condition, image and character of their deceiver, who is called Satan, the Adversary, and Diabolos, the Accuser, the following disclosure is directed to be given.

It is his insanity to believe himself God. Being mad with lust of universal defloration, and blind, but inconceivably powerful in his organic embodiment of will, no argument from the sphere of moral consecration can permeate or affect him. In his constituents he comprises seven degrees of cerebral organism, from which are unfolded ten tremendous currents of destructive magnetic force.

He symbolically and correspondentially was depicted, through inspiration of Divine origin, in the Apocalyptic Disclosure. Therein a being is represented, having seven heads and ten horns, ascending from out of the bottomless pit. The interpretation thereof shall now be given.

In his most interior organism he appears like a saurian monster, shaped like unto a dragon; for the dragon corresponds to the soul completely inverted in all of its procedures, deformed in all of its intelligence, decomposed in all of its receptive vesicles, corrupt, lascivious, insane, hateful, *past redemption*.

The vortical atomic particles which composed originally the soul organism of Lucifer, the intermediate atomic organs of the spirit, and the nervous, electrical and magnetic particles which composed the interior of his visible organization, being homogeneous, coherent and completely individualized, as vehicles of personal identity, still exist. He is therefore an entity, individual, self-conscious, conversational, permeable by electrical and spiritual forces, companionable, comparatively accessible, fixed in character, brutal, bestial and utterly corrupt.

For many generations this being resided in the devastated orb or lake of fire, whose locality has been previously given.* Never for a moment since his original expellation from the unfallen universe, has he ceased the effort to ascend to its transcendent and supernal habitations. But while he strives to rise in outward locality, he continually becomes more detestable in his interior condition. His passion is the combined lust of universal murder, robbery and adultery, and in his unappeasable revenge he labors for the annihilation of love, truth and loyalty—love of God, truth derived from God, and loyalty unto the government of Heaven.

This being is God's enemy. He, from the condition of a paradisical angel, aspired unto and coveted no less a station than that of God Manifest. The hight of his procedure of rebellion being the exact correspondence, by inversion, of the depth of his procedure of depravity, he is therefore in manifestation the absolute unlikeness of the Divine Man. Hence, even as the Lord appeared in His culminating glory, having risen from the incarnation, combining in one Divine-human Personality all glories possessed throughout all universes by all paradisical angels, in one seven-fold procedure; even so, according to the law of the inversion of correspondences, the Enemy, when cast down into hell, in the consummation of the atoning sacrifice, appeared invested with absolute deformity in representation of that sin whose procedure caused war in Heaven, death to man and everlasting destruction to all beings confirmed in their depravity and enmity against God.

Interiorly, therefore, Satan assumed that accursed form whereof the dragon conveys a feeble image. All deformities, terrors, obscenities, diseases, malformations, writhings, murders, cruelties and hydras, and all ghastliness, cadaverousness, decomposition and horrible agony, spiritually appears in him, in-formed into one personal appearing fiend.

Being thus the embodiment and universal correspondence of iniquity, by virtue of that embodiment he exerciseth a power of magnetic radiation coextensive with the magnetic atmosphere which he distributes by efflux from himself. This atmosphere pervades the lake of fire, the departments of Hades and the terrestrial magnetic fluids encompassing the planet Earth, but is unable to out-flow into the unfallen universe. Therefore all disembodied spirits unredeemed, together with all demons or angels fallen, are exposed, throughout the magnetic surfaces of their cerebral and sensational organisms, to the destructive influence of the great Enemy and Persecutor.

The interior dragon-form of the Destroyer, by the law of the inversion of correspondences, unfoldeth the form of the seven-headed hydra. The seven great octaves of angelic paradisical affections, which in him have become by inversion seven discords of infernal hate, unfold seven antagonistical and incompatible involving procedures of perverse intelligence. The hydra form is their embodiment. These seven serpentine procedures of diabolical intelligences are involved in the wrappages and cortical envelops of one magnetic organism of brain. Thus, while the internal form of the Destroyer is the dragon, and while the intermediate form is the form of the seven-fold hydra, the external form, through the combined deceptiveness of evil, retains the colossal outlines of the human form. Hence he is described in the Word of God, even in the scriptural record, as the serpent, the hydra, and the monster, who assumes externally the fictitious appearance of an angel of light.

To be self-luminous and to emit an independent self-positive magnetic sphere, whose influence shall envelop, whose laws shall govern and whose potency shall subject, fascinate and invert the original movement of all beings in the universe, is the ambitious purpose of the fiend; and inasmuch as he hath within himself no fountain of absolute vitality, and inasmuch as by antagonism he is for ever cut off from the direct influent vitalizing energy of

* See Vision of Hell, on the preceding page

God, he supplieth the constantly enlarging and ruinous vacuum in his interiors by continuous effort of universal attraction. The comparatively innocent members of the human family, being receptacles filled with the vitalizing energy, are therefore sought for by the Destroyer with a malignant perseverance devoid alike of pity or remorse; and every cerebral organ of his hydra-headed brain emits a serpent-like and forked dart, which he at will projects through vast regions of space; and wheresoever he discerns an organism exposed and laid open to infernal art, he injects into the cerebellum the forked lightning of his magnetic sphere.

By so doing he seeks to establish magnetic relations between himself as the Magnetizer and his victim as the subject and recipient of his poisonous energy. Having thus accomplished his purpose, he proceeds to inflate with destructive and impure magnetic fluid the organs of the subject brain. Thus by degrees he stimulates the dormant passion, appetite, instinct and organic forms thereof. Gradually the subject of his devices abandons himself or herself to the procedures of iniquity, and when the original vitality of the organism is magnetically depraved and affinitized to his proceeding sphere, and at the same time electrically subtilized and adapted to the condition of the Arch Magnetizer, he inverts the magnetic current, empties the organism of sustaining energy, and absorbs the adapted elements into his own insatiable, never-satisfied, and perpetually destructive form.

Millions multiplied, in ages past and present, in this manner have been destroyed; reduced first to a condition of magnetic slavery, thence devastated and robbed of their vitalizing forces, and thence precipitated into the charnel-house of the spiritually dead; and all possessed magnetic subjects and all spiritual mediums obsessed or abetting to demoniacal powers or purposes, and all lascivious, ambitious, deceitful men and women, and all statesmen tyrannizing from the love of rule, and all devourers of human innocence, and all destroyers through warlike enterprises of their fellow men, and all oppressors, and all panderers to iniquity, whether high or low, whether barbaric or civilized, are agents and ministers of this personal, individual Satan, the Prince and Sovereign of the infernal abyss.

The Spiritual Harbinger.

WEEP NOT FOR THOSE WHO DIE.

Weep not for those who die
Where the red storm of battle sweeps the van,
Still pressing on, while craven recreants fly,
Sublimely true to God and suffering man.

What boots a moment's pain?
A moment passed in yielding up the breath?
They live, they rise, for evermore they reign,
Conquerors, triumphant o'er the sting of death.

The sting of death is sin.
They only die whose moral life expires;
For them, e'en while they outward live, begin
Consuming tortures and avenging fires.

Then weep no more for those
Nailed and extended on the martyr's cross.
Strike, tyrant, strike! but know thy murderous blows
Recoil on thee to thine eternal loss.

O, it is gain to die!
When standing sunlike in the immortal dome
Waits the strong Angel of Eternity
To lead the conquering spirit to its home!

Mountain Cove, 2d mo. 1853.

PROGRESS OF UNFOLDING TRUTH.

As Holiness to the Lord was inscribed upon the ancient miter and breastplate worn by the servant and representative of Holy Inspiration; so now, each record, precept, declaration and requirement of the Divine Unfolding, in characters glorious and eternal, bears the inscription "Holiness to the Lord."

The only obstacle which the Unfolding encounters, is that which results from its uncompromising hostility to every element, statement, declaration and procedure which bears the impress of iniquity. Hence manifold are the powers which are arrayed against it. The Pride of man, who will not recognize in practice that he is accountable to Divine Authority; the Avarice of man, who monopolizes an exclusive interest in those goods which he has received in trust; the self-sufficiency of man, who relies upon his own misdirected education as more excellent than educative operations conducted by returning saints and angels of the Lord; the proneness of mankind to veneerate most those principles which manifest imposing, gorgeous and extravagant terrestrial and external forms and movements, and their inability to judge Causes by their intrinsic merits;—these all combine together to render the present movement of the Divine Unfolding comparatively slow.

Man, in his depraved movement of intellect and affections, loves the False better than he loves the True; not because he is able to discriminate, but because of the misconceiving tendency of intellect, which causes in many instances the absolute Truth, rising in monumental durability, to appear like the cloud that rests in unsubstantial forms amid the vapors of the atmosphere; and this tendency of mind, also invests the Untrue with an appearance of splendor and of solid elemental strength; even as the uneducated eye mistakes the dark cloud, visible in the light of the setting sun, for some eternal mountain, rich with hidden treasures and blazoned with palaces of marble.

Truth appearing, therefore, encounters, first, contempt and ridicule; second, prejudice, hatred and persecution; third, universal and public hostility, armed with murder and persecuting unto death.—These three stages the Divine Unfolding is destined triumphantly to pass through; rising above contempt, overcoming scorn by manifest power of intellect, meeting persecution with unwavering fortitude, and sublimely vanquishing in the power of the Inspiring Life, whatsoever of armed, relentless force that shall be brought against it.

Now cometh to pass that which is written, The kingdom of God suffers violence, and the violent take it by force. He that findeth his life, in conformity to external error, shall lose it; and he that loseth his life, in obedience to the Divine Unfolding, shall find it unto life eternal. If we suffer with and for the Divine Procedure, in its period of scorn, gloriously shall we share in the everlasting victory, and find in the association of saints and angels, and in the fellowship of the Father and the Son, our exceeding great reward.

THE VOICE IN THE WILDERNESS.

I.

"How are the mighty falling!" said an angel unto me,
"How are the mighty falling to decay!
The grave is to them calling, and thou, O man, shalt see
The world that is blown like a breath away—
Blown like a hollow bubble that as it passes leaves
Upon the sky no evidence or trace;
Or like a breath of trouble that fades and never weaves
A line of anguish in a spirit's face.

II.

"I was a man, O mortal! a wanderer like to thee;
I saw imperial Egypt lift its brow;
And still I live immortal! I hear, and speak, and see,
And come to Earth—but dead is Egypt now!
But thou, O Pilgrim-brother! thine is a lot more strange,
Thou art the Witness of the world's decay.
I witness through another: thou o'er the Earth shalt range,
Untouched by death, while kingdoms melt away.

III.

"Hight unto depth yet calleth, the heavens and the earth
Commune together as in days gone by;
Old Sin to ruin falleth, and immortal Truth comes forth:
His burning plowshare, winged by liberty,
Tears up the wrongs of Ages, and God's angels follow fast,
Sowing the world with love and truth and peace;
While the voices of the sages and the saints of centuries past
Utter the Master's Name, and may not cease.

IV.

"From out his burning chalice," saith the angel, "God shall pour
The lava-wine of judgment against Wrong;
No monarch in his palace, with his princes, any more
Shall rejoice to hear the viol and the song.
For each ghastly apparition that once wore the robe of king,
With a winding-sheet of lightning for his form,
Shall appear from his perdition)—fearful herald sent to bring
The dread tidings of the whirlwind and the storm.

V.

"'Come thou where thy fellows wait thee, each within his vault of fire,'
Shall each ghostly apparition speak aloud;
'For the lotling Earth doth hate thee, and prepares a judgment dire;'
Then the princes unto God shall cry aloud.
But levin-bolts unheeded shall be loosened from the air
On each brow that wears a coronet or crown;
Clashing downward unimpeded thro' the red electric glare:
And the mantle of Destruction, like a frown
From the Just One's holy anger, shall be cast upon the proud
Who have crucified the holy and the wise;
While with fierce resounding clangor strike the thunders from the cloud,
And the Martyrs to their victory arise."

Mountain Cove, 2d mo. 1853.

LECTURES IN NEW-ORLEANS.

The truths of the Divine Unfolding have recently been proclaimed in the city of New Orleans, under circumstances eminently calculated to rivet public attention. The following report will be read with deep interest, and be found full of valuable information. No combination of adverse circumstances, whether originating in the malice of lost spirits, the blindness of the human understanding, the perversity of bigoted opposers, or the preoccupation and downward tendency of the human mind, is able to withstand the burning and the shining light.

From time to time our souls have been gladdened and our hearts refreshed, as we have toiled upon the Mountain, surrounded by hostile elements and exposed daily to persecution; but never before since we embarked in the service of the Divine Unfolding and consecrated our lives to its defense, have we been so cheered and encouraged.

Truth moves onward in unison with the serene and patient march of the revolving universe. Nations are not so permanent: institutions are not so durable.—It melts away the bigotry, the superstition, the prejudice and the intolerance of its opposers. In silent strength and uncomplaining fortitude its ministers go forth; but they are simply the agents of that Power which with liberal hand dispenses according to human needs. Hence their cry is, "Not unto us, not unto us, but unto Thee, O God, be glory, world without end!"

With this brief introductory notice, we proceed to present to the readers of the Journal and Harbinger a summary of the recent lectures delivered in the city of New Orleans.

Abstract of Lecture First,

Delivered in the Pulpit of Rev. T. Clapp, Sunday, Dec. 6, '52.

Text.—"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."—Revelation, xxii. 1, 2.

Christianity is not a mere system of human device, cunningly devised by men as an instrument adapted to mere temporal and secular necessities. Its origin is not human, but Divine. This proposition will serve as the basis of present discussion. The Biblical theory of the Universe refers the outward to the inward, the finite to the infinite, and the temporal to the eternal. It refers the origin of all created forms to the Principle of Divine Causation. Its fundamental statement is, that God made the worlds. It reveals, first of all, the sublime truth of God's Eternal existence, absolute sovereignty, and self-possessed and all controlling power.

Nature, therefore, according to the Biblical record, did not exist from all eternity, evolving the mineral, the vegetable, the animal, the man, the spirit, the pomp of seasons, the garniture of earth, the paradisical glory and the immortal beatitudes. Whatever there is of life, of love, of beauty, of form, of melody, of happiness, of suns and their planets, of heavens and their many mansions, originated in God. * * *

This being proved, it follows that the unfolded universe of terrestrial substance is created for an end.—That end we may infer from philosophy and learn from revelation. Nature is the splendid theater of mental action; the august mansion of immortal intelligence; adapted to the wants of mind; serving its uses; glorified in its ascension, and recombined thro' mental energy into endlessly unfolding forms of use and beauty. Nature is the city of God, and man the citizen. Man, like nature, is of supernatural origin. Humanity does not ascend from the entrails of the serpent and the generation of the ape. Man externally is formed originally of the rarest elements of nature, organized into an external form symbolical of infinite perfections, the tabernacle of indwelling spirit, formed in the likeness and in the image of the Infinite Supreme. Hence God is above man. God is above the universe, and man sustains relations of dependence upon God and of sovereignty over the inferior creation. Hence the human intellect is invested with sovereignty over material substance and matter serves the purposes of thought. (This position was illustrated by the lecturer by reference to architecture, agriculture, and the universal forms of art. He then proceeded to prove and illustrate the proposition by reference to music, poetry, society, law, ethics and jurisprudence, whose origin is not in nature nor in the natural faculties, but in the ideal, moral and intellectual spheres of man's interior, invisible existence.)

Having thus shown, continued the speaker, the supremacy of mind over matter, and the governing power of intelligence, we proceed to deduce the irrisistible conclusion that the Power who created the mental universe has established a system of moral principles for its government, order and perfection: and this introduces us to religion. That Principle of Divine Causation which formed humanity has produced and revealed that system upon which depends moral growth, mental harmony, spiritual happiness, eternal beatitude; and this system is not merely an outward form but an interior fact and not a statement of propositions alone, but a system of affections. The Bible is a record and objective statement of the great fact that the Divine Principle of Causation which formed the intellectual universe, like a river of the water of life flows continually into the loving heart, the obedient mind, the virtuous will of man, peopling the heart with love, the mind with truth, the will with living energies.

This having been proved, it follows that Christianity is at once the conservative and the progressive element in souls, in states, in families and in societies. The trees of life, bearing twelve manner of fruits, which grew on either side of the crystal river of the Apocalypse, are absolute symbols of the unfolding virtues, loves, sciences and systems which, under the influence of the Divine Spirit, appear in the midst of the Earth and glorify the mental universe.

First arises the tree of love, conjugal, filial, domestic, social, patriotic, celestial, unfolding from the radical principle of Love Divine, prompting men to the august labors of the apostle, the saint, the moral hero, offering up life, outward prosperity, ease, wealth, upon the altar of self-sacrifice. (Here the lecturer proceeded to show that the marriage tie, the safety of the home, the security of the family, the moral culture of the young, was the outgrowth of supernatural religion, and then proceeded to show that when Christianity was destroyed and naturalistic infidelity substituted, as in modern France, that moral purity in domestic life was at an end.)

True philosophy, the lecturer continued, is also born of this descending life. Intellect, devoid of supernatural grace, plunges into the vortex of materialism, and sinks at last into the suppositious primal vortex of revolving fire. Morality also has this Divine beginning; *objectively* disclaring Divine law paramount to impulse, and, *subjectively*, creating holy reverence and affection for Divine order. Thus all that is great and glorious and beautiful and captivating in the unfolding intelligence and moral conscious of man, was shown in rapid statement to originate in Christianity, descending as a vital element in the human soul, and outworking in corresponding forms of beauty and beneficence.

It is due to Dr. Clapp to state, that while he thus courteously extended pulpit hospitalities to the lecturer, he is not identified with the Cause of Spiritual Manifestations.

THE VICTORY OF TRUTH.

I.

Truth moveth in the movement of the world,
Her wings of light the broad ecliptic span;
Yet those who love her age by age were hurled
Into the tomb by man.

II.

But now Truth comes to vindicate her fame,
Up from the sepulcher she calls her dead,
And casteth down her foes to endless shame,
Beneath her mighty tread.

III.

From the forgotten tomb of Ages past
Her buried words in glorious form arise,
While echoing thunders vibrate from the vast
Ecliptic of the skies.

IV.

She cometh not to build a formal shrine
Of outward creed or monumental stone:
She comes to feed the poor with bread Divine,
To still Earth's awful moan:

V.

To lift the lowly, to abase the proud,
Dethrone old Falsehood, break the triple crown,
Unloose the thunder from the avenging cloud,
And tread Earth's tyrants down.

VI.

She comes the sable vultures to affright
That pierce Earth's bosom to its bleeding core;
Yet blessings follow in her path of light,
Though judgments go before.

VII.

Woe to the seven-hilled City! Woe to thee,
Thou pagan hierarch of papal Rome!
The smoke of thy long burning men shall see,
While thunders shake the dome!

VIII.

And woe to thee, old Despotism! thou
Whose giant form with human gore is fed!
The Angels wait to see the strong man bow;
Thy pall o'er Earth is spread!

IX.

Woe to imperial Europe! Woe to her
Whose blood-red flag triumphant rules the wave!
Bones of old realms to greet her coming stir
In Sheol's burning cave!

X.

Hark! the last trumpet calls the world to arms;
Death on his pallid war-horse leads the fight;
While demons nerve with all their impious charms
The enemies of Right.

XI.

Ah, me! the infernal holocaust appears,
The harvest of destruction bends like grain;
The battle whirlwind sweeps from out the Spheres
With clouds of crimson rain.

XII.

For ever dead, for ever in the dust
Of the long silence buried Error lies;
While all thy sons, O Truth! who in thee trust
In life immortal rise.

Mountain Cove, 1 mo. 27, 1853.

LECTURES IN GRIFFIN, GEORGIA.

The first of a series of lectures in advocacy and elucidation of the truths of the Divine Unfolding, was delivered on Friday evening, January 7, in the Presbyterian church, in Griffin, Ga. under circumstances well calculated to produce a deep impression. The subject of the lecture was Spiritual Communications as taught and practiced throughout Christendom.

The object of the lecturer was to prove that Christians uniformly had taught.—

I. That man was a spirit.

II. That the spirit of man was so organized as to sustain relations of affinity, sympathy and association with kindred spirits.

III. That death had simply the effect of quickening and energizing all spiritual powers, without destroying love, hope, memory or mind.

IV. That thus man, whether in the body or out of the body, was governed by spiritual laws and sustained spiritual relations to the universe of embodied and disembodied spirits.

V. That Christianity in its positive influences was a Grand System of Spiritual Communications between redeemed spirits in the body and ministering angels, and chiefest of all, between the Spirit of the Redeemer and all the subjects of His meditorial reign.

The second lecture, given on the ensuing evening, to a still more numerous audience, was devoted to the maintenance of the proposition that Spiritual Communications, as taught in the Scriptures and maintained in all ages by the most profound Divines of Christendom, were now transpiring upon a scale of vastness hitherto unknown.—The lecturer established a series of propositions, of which the following is a brief synopsis:

I. That Spirits, both pure and impure, have power to control the adapted human organism, and to operate through electrical agents upon physical forms and substances.

II. That Spirits, under suitable conditions, have power to control the human mind, and its cerebral organs.

III. That disembodied Spirits have power, through the phenomena of physical concussions, electrical detonations, vision, speech, writing and mental impression, to communicate with and to identify themselves to the human race.

These propositions were argued both upon scientific and Biblical grounds, and were supported by a vast number of recent and authentic evidences, proving that the Spiritual World was a fact, that it was interdiffused through the Natural World, that its denizens had both power and desire to sustain most intimate personal relations with the inhabitants of the external world, and that such communications were multiplying with rapidity.

The third lecture of the course was delivered on Monday evening following, to an audience still more numerous, whose deep and solemn attention bespoke their interest in the theme. The Lecture was upon the Moral, Social and Intellectual Results of Spiritual Manifestations. The following were the principal points of the discourse:

I. That the Civilized World was in the midst of a vast Moral Revolution.

II. That the Human Race, in its intellectual progress, was substituting the speculations of Deistic Philosophers for the ethics, philosophy, theosophy and spirituality of the Biblical Writings.

III. That this great Moral Revolution was urged and guided by Spirits of impure men associated with fallen angels.

IV. That Christianity alone was able to save the race from social and moral ruin from these causes, and that Christianity was an organized Divine System, arrayed in stern antagonism to all spiritual and social error.

V. That Christianity, as a Church Militant, was composed, first, of Christ, its Divine Head; second, of Ministering Angels; third, of Spirits of just men made perfect.

VI. That this Celestial and Spiritual Host, under Divine direction, was engaged in the great work of Human Redemption: first, by seeking to purify the human heart; second, by seeking to harmonize the human mind; third, by seeking to purify the human form from depraving influences; fourth, by silently preparing the minds of the receptive members of the human family to attain to a state of conscious angelic association and illumination; and fifth, by positive utterances of high and Bible-sustaining truths through mediums for Divine Unfolding.

VII. That all men, in course of time, would either become mediums for the reception of heavenly intelligence, or mediums for the reception of satanic devices of deceit: that thus, according to their use or abuse of the opportunity of spiritual illumination, the world would become, in the course of events, divided into the followers of Christ and the followers of Antichrist: and thus the final separation between Good and Evil be made manifest, and the final Judgment, the Millennial Era and the establishment of Universal Peace, Love and Righteousness be ushered in.

The fourth and concluding lecture was delivered on Wednesday evening, to an audience still more numerous, and still more deeply and powerfully impressed. The subject of the lecture embraced five grand divisions:

I. A recapitulation of the evidence in favor of the fact of communication between the world of Spirits and the world of Men.

II. A statement of the past history, present magnitude, rapid increase, and impending prevalence of spiritual communications.

III. A statement of the danger attending spiritual intercourse, especially as growing out of the tendency of man to receive those views of life and death, of duty and of the future state, which palliate moral obliquity and obviate the necessity of stern, practical obedience to the law of God.

IV. A statement of the method, by obedience to which the full blessings of spiritual understanding, communion and vision might be realized, and Human Nature be unfolded through Divine Grace into that condition of love, peace, harmony, beauty, blessedness and illumination enjoyed by the pure and unfallen families of the Universe of God.

The effect of these lectures has been to produce in many minds a realizing conviction of the great fact, that the human race is on the verge of the great era predicted from of old, when the Spirit of God shall be poured out upon all flesh. The interest of the lectures was largely increased by frequent spiritual communications transpiring through the lecturer, in the social circle, wherein the spirits of the departed reappeared, identifying themselves to the perfect satisfaction of those friends and relatives to whom communications were given.

While the pure in heart, the fervent in spirit, the loving and amiable in disposition, to whom these manifestations were addressed, received abundant evidence, and believing, rejoiced with joy unspeakable and full of glory; the conduct of a small minority who in perversity of mind sought to arm the prejudice of community by untrue representations, falsifying the principles of the Unfolding, proves the existence of a class at the present time, confirmed in blindness of intellect, who by inference prove themselves wanting in respect for the Spiritual Manifestations of Moses and the Prophets, and who will not believe though not alone *one* but many rise and address the human mind, returning and establishing their identity from the midst of the congregations of the dead.

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Harbinger and Journal.

A WORD TO THE PANTHEIST.

I.

Is the Beginning where wert thou, O Man!
When worlds like globes of flame from Nature's fountains
Into harmonious orbits circling ran?
On what celestial mountains
Where angel shepherds fold their flocks, and hymn
Praises immortal to the Lord of Light,
Chanting the birth-songs of the cherubim,
Didst thou behold the sight?

II.

Tell where thou wert in God's first Revelation,
When universes caught the level light,
And sang the anthem of their pure creation,
From Him made grand in might;
From Him made beautiful with spirit globes;
From Him inspired with love's delight, and wrought
Into their Eden forms with radiant robes,
Blazoned with suns of thought.

III.

Yea, speak, O Man! and say, since thou, rejecting
God's Ancient Word, dost trample it with scorn;
Unfold the issue of thy deep reflecting,
Tell where thy soul was born.
Surely thou hast a soul! Eternal ages
Revolve, thou sayest, within thy form of brain;
Decipher, if thou canst, thy Nature's pages.
Whence didst thou Soul obtain?

IV.

Trace not thy history to the dust formation,
Thy outward form alone had outward birth;
Thou hast a Soul. Thy inner, mind-creation
Sprouts not, a plant, from earth.
Tell of thy spirit's birth; of that within thee
That claims unwasting ages for its own:
Whence came that Inner Life that fain would win thee
A spirit crown and throne?

V.

Speak! Thou art wiser than the Saints of old
Who through the skies of Inspiration trod,
And traced their lineage through the age of gold
To Adam and to God.
Tell us, thou student of the sensuous dreamings
Of new-born Magii; thou whose rainbow spires
Build cycling pathways out of airy seemings
To bridge the abysmal fires;

VI.

Make known one Secret from the depths of Being—
Tell how one Soul originates, unfolds,
And through the gates of memory and foreseeing,
"Past" and "to come" beholds:
Tell how dust-atoms learn to love each other,
("Man loves," thou say'st, "and yet is dust refined,")
Tell us how insects call the Angel "brother,"
And read God's Inner Mind.

VII.

'T is vain! 't is vain! Then cease thy wild derision
Of Wisdom loftier than thy loftiest sight.
Abjure thy madness. Turn in blest transition
To Heaven's unfading light.
There shalt thou learn a purer and a better
System of Life, whose moving breath shall be
A spirit flame to rend each sensuous fetter,
Thy heart from death to free.

VIII.

And then a Father's Image shall shine forth,
Sun-like, and change thy midnight into morn,
And thou shalt rise again to angel birth,
In Heaven's pure being born.
No airy phantom shall delude thy mind
Inspired of God and led by heavenly grace,
Thy soul shall rise, by darkness unconfined,
And see the Father's face.

MOUNTAIN COVE, 11th mo. 1852.

SCENES BEYOND THE GRAVE.

Trance of Maristta Davis.

FROM THE DIARY OF JAMES L. SCOTT.

(Continued from page 72.)

THIS chant moved over the vastness with a volume which may be truly said to have been like the voice of many waters; and volume answered volume until it appeared that the heavens were uttering in their lofty notes infinite alleluias to God and the Lamb.—All around appeared filled with the spirit of adoration, which descended from above, and was now especially manifest in view of Love's infinite device for the redemption of the lost. Again I looked, and behold the redeemed man stood upright. He was dressed in garments white as snow; his form was perfect; his countenance was like the sun; on his head was a bright crown set with gems; in his hand was a scepter, and before him a harp. "Go forth," said his Deliverer, "enter thou the holy sanctuary, and abide within its courts." He bowed and worshiped, and then mingled with the vast assemblage of adoring spirits. The glory that rested upon them overshadowed him, and I saw him no more.

The scene changed, and nothing was visible in the temple but the infants and the angels, and representations and means for their instruction, as was seen before.

The infants had been absorbed in that which had passed, and had not changed their steady gaze.

As I wondered, a voice said, "Praise God for His wonderful works with the children of men." Then every infant touched its harp, and with the same look moved its lips, and lo! in music soft and deep they sung:

"Wondrous are Thy works, oh Thou who dwellest among the cherubim, whose throne is the eternity of Cause, whose dwelling-place is above the universe of vortical procedures, whose dominion is over all!—The universe is the work of Thy Divine Proceeding Energy! Be Thou praised by all! Praises, glory, honor and dominion be unto Thee for ever! be unto Thee throughout eternal ages! Amen!

"The creatures Thou hast made lift up their voice to Thee! Thy glory inspires, and Thy love, vouchsafed to man who was fallen, is the burden of our song; is now, and shall be, worlds without end!—Amen!

"Praised be Thy Name, Most High! From our hearts go forth alleluias: Thou hast redeemed us evermore! Yea, for evermore Thou hast redeemed us! From sin, which hath dominion over the fallen soul; from death and hell thou hast exalted us to the Paradise where infant spirits learn the harmony of the world of light, and from mortality are borne in angel arms upward toward Thy throne!

"Thou, oh God! art our Savior! Thou hast redeemed us; borne our iniquities; suffered sorrow for us who were dead in sin! Upon our Redeemer was the iniquity of us all: by Thy stripes we are healed. O praise God, ye who with exalted voice may utter His holy Name! Praise Him, ye congregation of seraphim who adorn the pavilion of His throne!—Yea, bow down before the majesty of His Love who redeemed us from hell! Let His Name, who is the PRINCE and SAVIOR, be mentioned with reverence most profound! Praise ye His Name for ever!—Praise Him for ever! Amen! To Him be glory, honor and dominion evermore! Amen! Hallelujah! Hallelujah! Amen!"

O what fullness of soul moved in this song, which was the adoring anthem of those who had from earth in unconscious infancy arisen to the infant Paradise, and thence had been borne along the ascending schools of education, until they had entered the center dome where congregate the guardian angels and instructors who are appointed to conduct them to still higher abodes. In this temple was combined all that had been previously taught them, and which by the living scene would be enstamped upon the unwritten pages of their tender spirit consciousness. Here Christ as Redeemer and man as lost, were all outwrought and made manifest, that the infant soul received it as an imprint from the hand of the God of the universe.

But the manifestation was not the only means employed to unfold the lesson. Heaven had provided others by which to cultivate and impress the infant mind with man's fallen condition, and the method by which he must be redeemed or never enter into rest. When therefore the infants and their guardians closed, and the mellow echo of the retiring anthem departed in the distance, an angel whose employment was to enforce the great truths of the fall and redemption of man, addressed them, saying:

"This is the first, most important and great lesson for all, especially for redeemed beings, to learn. That Earth, the birth-place of your spirits, and so often represented to you by figures during that brief instruction which has been but to lead you to this scene, is also the birth-place of unnumbered ills. It is a lost world. It is a fallen world. Sin hath dominion over its inhabitants, who float in carnal security over the narrow sea of time. They are blind to their better good, their only abiding good. They are diseased, and ever dying. Their end is destruction, absolute despair. They are not able to save themselves, and still they are from age to age repeating the use of means that have ever failed. And although God in great mercy hath provided a Ransom and adapted means to the end, and the scriptures have been given, in which man's condition and the only mode of redemption from the thraldom of sin and death are fully set forth, and made so plain that all can understand, yet the fallen race refuse the light, and perish even with life and endless happiness proffered.

"The scene which has passed, in which the two great principles were clearly made manifest, but faintly represented the state of fallen man; and there are no means by which to unfold in fullness the love of God in the offering made for sinners, or the compassion, sufferings and meekness of the Savior. He who stood above the Cross was Jesus of Nazareth, born on earth, in Bethlehem of Judea, of Mary the Virgin, where the Spirit of the Redeeming Procedure became Incarnate, and in the form of Divine Man dwelt among men."

As the angel spoke of Mary, a cloud of light descended and overshadowed the spirit that stood before the infants, and who had given directions to the guardian angels, while they conducted the infants as they sang the Song of Redemption whose soft music had so much discovered my inharmonious nature, and also while uniting in the anthem of praise just ended.—The cloud folded around her like a garment. Then came a voice saying, "Blessed art thou among women: thus was it said of thee, Mary, while the cold earth was thy dwelling-place." And the spirit encompassed by the cloud said, "Even while there, clothed with mortality, my spirit said, and in the fullness of the joy and reverence of eternal adoration all ye heavens witness while I repeat! My soul doth magnify the Lord, my spirit doth rejoice in God my Savior; for He hath regarded the low estate of His handmaiden; for behold from henceforth all nations shall call me blessed: For He that is mighty hath done to me great things, and Holy is His Name! His mercy is on them that fear Him from generation to generation. He showed strength with His arm; He hath scattered the proud in the imagination of their hearts, and exalted them of low degree. Praise Him in the highest, all ye heavenly hosts, praise Him!"

As she closed, she bowed her head, and all the guardians and infants also bowed. Then there was silence. O, the stillness of the moment! And yet I appeared to be conscious of worship more profound and heavenly than at any time previous. Soon, however, the silence closed, and all with one voice said, "Hail! Thou great Redeemer! Thou Prince and Savior! Thou who hast overcome! Through whose merits we find favor, and ascend through paradises and heavens to abodes divinely celestial! Hail! Thou who hast broken the strong arm of death and given the ransomed eternal life! Amen! Alleluia! Amen!"

Then there shone forth from above a light far more glorious than before, and all arose as one, and the spirit crowned with glory said, "Lo! thy King cometh!" Then appeared the form of the Son of Man, with glory and infinite majesty. And a voice from far above said, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was nothing made that was made. In Him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehendeth it not. He was in the world, and the world was made by Him, and the world knew Him not. He came to His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God." "Amen!" arose from the innumerable company of angels; "Honor and thanksgiving be unto Him for ever!"

"And the Word was made flesh and dwelt among men," continued the voice.

"Even so, Father, for it seemed good in thy sight," said He who appeared like unto the Son of God.—Then assuming the form of Divine Man, He turned to the female spirit whom the angel called Mary, and addressing the multitude which filled the vast dome, said, "Behold my mother!" And the voice from above said, "Behold Mary, who, by Divine appointment, was the mother of Jesus of Nazareth, even that Jesus who is called Christ the Lord, and who suffered for sinners, as was foretold by the inspiring Spirit through the Prophets, ages of terrestrial time before the Incarnation."

Then said another angel: "He who moves amid the unfolding glories of the celestial heavens; He who formed the universe, even the Divine Procedure, our Lord and Creator, when man was lost and doomed to ceaseless woe, prevailed to unloose the seals and open the book. Yea, His Spirit, while Incarnate, broke the power of sin; He took upon himself the seed of Abraham. And thus the Divine Spirit pervading the humanity rendered it Divine; and thus Jesus, the son of Mary, was Divine Man; by which means, entering into sympathy with fallen humanity, He was enabled to bear their sorrows and to become a propitiation for their sins."

Then I heard another voice, one I had not heard before. It was full of strength, elevated and noble, full of energy, and characterized by decision. That voice said, "Great is the mystery of Godliness; God was manifest in flesh, justified of the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." "Amen! alleluia!" arose in the melodious harmony of ten thousand spirit voices.

"Howbeit," continued that voice, "we speak wisdom among them that are perfect: yet not the wisdom of the world, nor of the princes of the world, that come to nought: but we speak the wisdom of God in a mystery; even the hidden mystery which God ordained before the world unto our glory; which none of the princes of the world knew; for had they known it, they would not have crucified the Lord of Glory." Then came there a voice saying, "It pleased the Lord to bruise Him, He hath borne our sorrows, and by His stripes we are healed." "Even so," continued the former spirit, "but as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God, and that which is wisdom with God is foolishness with man."

Then said the voice so often heard from above,—"Draw nigh the infants, thou that speakest;" and immediately there appeared an angel from the glory-shining cloud which overshadowed the pavilion. Upon his head he wore a triple crown, in his hand was a scepter, from which issued a stream of light, and the light burned like holy incense. Upon his breast, in burning capitals, was his name written. As he drew near, he said, "When on earth, being blinded by sin and the power of prejudice, I was wroth with all who approached God through the Lord Jesus, whom you now behold gloriously triumphant, and upon whose head is a diadem of celestial stars. And I pursued the saints, and sought them from their hiding-places, whither they had fled for fear of the oppressor. At mid day, while beneath the brightness of the terrestrial sun, I saw a light so pure and glorious that I fell beneath it; and out of that light spake a Voice saying, Saul, Saul, why persecutest thou me? And I said, Who art thou, Lord? And the Voice said, I am Jesus whom thou persecutest. I believed and quickly obeyed. And while declaring His name to the fallen race, found great joy in suffering with Him. And when my course was ended, I entered the world where He ever reigns."

"Where He reigns for evermore!" accented the infants, and their spirit fingers moved gently over the chords of their harps, which in softest notes echoed the harmony of their voices.

[To be continued.]

Spiritual Manifestations in Germany.

THE following facts in Spiritual Manifestations are extracted from the "Seeress of Prevorst," a work of German origin, written by the learned and pious Justinus Kerner. The authenticity of the facts, and the reliability of the entire work, is beyond dispute.

THE house inhabited by Mrs. H.'s father formed part of the old cathedral. It had long been observed, by the various tenants who lodged in it, that many strange noises were heard—as knockings on the walls and barrels in the cellars, throwing of gravel, rolling of balls, and even sometimes a musical sound like that of a triangle—none of which could be accounted for; and at length Mrs. H. and other members of the family occasionally perceived a spectral female figure. Sounds, as of persons passing to and fro, were common in the room in which her father worked; and he was actually obliged to change his apartment, because an unknown animal frequently sat on his shoulder or his foot. A noise like the ringing of glasses was also frequently heard, but no investigation threw any light on the cause.

It was on New Year's night, 1825, that as Mrs. H. was playing and singing a hymn, a noise was heard in the hall as of the fall of a heavy weight. An immediate search was made to discover the cause, but without success; and the subject being forgotten, Mrs. H. retired, with her sister and maid-servant, to bed.—They had been in bed about a quarter of an hour, and were still awake, when they observed the night candlestick, which was burning on a table in the middle of the room, begin to move about, so that they not only saw the motion, but heard it, although the table, and every thing else, stood fast. While Mrs. H. was observing this, there appeared by her bedside a cloudy form habited like a knight, so thin, that she fancied she could see through it, and said to her—"Go with me; thou canst loosen my bonds." On this occasion, as on all others, the voice of the spirit was not like the voice of a man, but the words seemed to be *breathed* forth. She answered—"I will not go with thee;" and, overcome with terror, she sprang into the bed where her sister and the maid lay, crying, "Do you not see something?" They said they did not; and she said no more for fear of alarming them. She sent the maid to lie in her bed, which was in front of her sister's, and the maid, taking some of the bedcovering with her, it was forcibly pulled from her by an unseen hand. After that, they slept quietly the rest of the night.

On the following night, at the desire of his parents, her brother, a courageous man, slept in the room with her on a couple of chairs, lest the apparition should return. Exactly at twelve o'clock, after the light had been moved audibly and visibly to all, the specter appeared. She cried—"There it is again!" But though her brother and all saw the light moving, they saw no specter. It nevertheless stood by her bedside, and she distinctly perceived it was the form of a knight. He appeared about fifty years of age, and the countenance was angry. Then, even visibly to the eyes of the brother, her bedstead, and that of her sister, began to shake; and the spirit breathed forth to her—"If thou goest not with me, I will fling thee out of the window." She said—"In the name of Jesus, do it;" whereon the form disappeared, but presently returned, saying—"I will cast thee into the deep cellar." She made the same answer; whereon it vanished, but returned a third time, threatening to stab her; but, on her saying, "Thou hast not the power to do it," it disappeared, and returned no more for three nights.

On the third night it appeared again by her bedside, and said—"You must go with me. I have concealed something under the sand-box; there is some writing and a few coins. This I must give you, and then I shall have rest." She said—"I will not go with you; this thing cannot make you happy." The figure then disappeared. This event affected her much, and she became so ill that she could not leave her bed. Her parents hereupon removed her to an upper room, where they had slept themselves, in hopes she might be no further molested; but on the contrary, the specter appeared to her for seven days, at all hours of the day and night—both when she was in the somnambulic state, and when she was awake. He told her that he was of the family of the Weilers of Litchenberg, and that he had murdered his brother; hence his unhappy state. He frequently told her that there was something of importance in a certain vault under the church; but she always answered him with the word of God, and prayers. She prayed earnestly with him, at which times she saw him kneel; and she brought him by degrees from the vain idea that the writing he sought could afford him comfort. The first three nights that he came to the upper room, her parents heard a noise at the window, and a pane sprung out just before he appeared. On the seventh night, he came just at midnight, when she was quite awake, and thanked her for having led him to his Redeemer; telling her the hour of his release approached. He knelt by her bedside, and prayed with her for he last time; and his form was now much brighter and more pleasing. Suddenly seven children appeared, white, bright, and joyful; they were his children, and they formed a circle round him, and sang melodiously; the spirit sang with them, as did also Mrs. H. who hereupon fell asleep, continuing still to sing. Presently she awoke again, and conversed further with the specter. He wished to make a mark on her hand, but she would not give it him; and he did not leave her till her protecting spirit, her grandmother, stept in between him and her; then he took two of his children by the hand, and all disappeared. She long remembered this specter with a mingled feeling of joy and melancholy.

☞ **Grass Valley Gold Mining Company.**—J. WINCHESTER, President. Capital $250,000. Shares $200; half shares $100.

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The Spiritual Harbinger

And Mountain Cove Journal.

A WEEKLY PERIODICAL,

Devoted to the publication, discussion and elucidation of Theories, Principles, Facts, Legends, and Traditions—Historical, Social, Political, Industrial, Scriptural, Ethical, Metaphysical and Cosmical—connected with Man, with his Genesis, and prospective and anticipated Exodus from Moral, Mental and Material Darkness; and as pertaining to the Origin, Unfolding and Consummation of the Material and Spiritual Universe.

Being devoted to the temporal and spiritual well-being of the human race, this Journal will treat of all branches of human Unfolding; and, while a portion of its columns will embrace Miscellanies of an interesting and instructive character, and the general News of the day, it will aim to throw special light upon those subjects which relate to the religious nature and tendency of Man.

It will therefore treat of the multiform Religions and modes of Worship that characterize Mankind; of their Complexity and Diversity; of their varied Causes and Usages; of their Emptiness or Utility; of the evidences of the False and True; of Hopes and Professions based upon them, both genuine and fictitious; of Religious Theories Creeds, Prejudices, Love and Hate;—thus determining, by their elements, that which is from the Imagination, from inspiration of Good, or from inspiration of Evil.

The World, being burdened with unavailing rituals and systems, religious and philosophical, requires discernment and understanding to comprehend Light revealed from Heaven, to direct the struggling intellect in its inquiries after Truth, its Cause, Source, Media and Modes of manifestation; its varied effects upon the human mind; the elements of religious loss and gain, and their divergent ultimatioe; to determine the Being of God, the nature of His dealings with man, and the evidences in confirmation.

While paying due deference to the varied schools of Opinion, this Journal will seek to discover the Landmarks of an unbroken current of Spiritual Unfolding, conducted through special interposition of the Supreme Being, from the earliest period to the present time, thus vindicating the Holy Scriptures as Divine Revelation, the basis of the true hope of Man's redemption, and hence affording full, explicit and irrefutable demonstration of Truth concerning the beginning, manifestation and end of all things created.

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It will, furthermore, be a faithful record of Spiritual Manifestations; giving publicity to their complete history; stating what they are and profess to be as now unveiled; and the methods by which they propose to benefit the human race; thus proclaiming the origin and nature of the great Interior Unfolding which now interests the civilized world.

☞ "The Spiritual Harbinger and Mountain Cove Journal" is issued at Mountain Cove, Fayette county, Virginia, in folio form, on a sheet 22 by 32 inches, on Thursday of each week.

☞ Its terms of subscription are [payable invariably in advance]

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Published by JAMES L. SCOTT and THOMAS L. HARRIS.
E. WINCHESTER, Publishing Agent
Mountain Cove, Va. June, 1852.

☞ **Dry Goods, Teas, Coffees, &c.**—Just received from New-York an assortment of *DRY GOODS*, comprising Tweeds; Alpacas, Bombazines, Delaines, Prints, Ginghams, Muslins, Bonnets, Ribbins, and a general assortment of articles adapted to men and women's wear.

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Repairing Clocks, Watches and Jewelry,

in a thorough manner and on reasonable terms.

N. B. Store closed on the Sabbath (Saturday.) s16:3tf

☞ **JOB PRINTING.**—We are prepared to execute, at the Office of The Mountain Cove Journal and Spiritual Harbinger, all descriptions of **Book and Job Printing**—Handbills, Cards, Pamphlets, Constitutions and By-Laws for Societies, Blanks, Circulars, etc.—a short notice, creditable style and reasonable terms. Orders from the citizens of Fayette and adjoining counties respectfully solicited.

☞ **3300 Acres of Land for Sale.**—I propose to sell a tract of Land in Fayette county, Va. lying on the Meadow river, containing near **3300 Acres.** This land lies on two small creeks, branches of Meadow river, both of which run through the entire length of the survey, affording plenty of water for farming purposes. Most of this land is nearly level, and can be conveniently divided into lots of 200 acres each, so as to suit farmers and secure water upon every lot. This land lies within a distance of from two to four miles of Mountain Cove, an enterprising little village now being built by emigrants from New-York. I would prefer selling this land in a body; but if that cannot conveniently be done, it will be sold in quantities to suit purchasers. The title to this land is unquestionable. Any one wishing to look at the land, will apply to Mr. John Kesler, who lives on land adjoining this survey. The terms of sale will be liberal. For particulars, address B. W. BYRNE, Buckhannon, Upshur co. Va.

B. W. BYRNE,
Aug. 26, 1852. 3m3 Agent for Charles E. Stewart.

☞ **Valuable Farms for Sale.**—The subscriber offers for sale his Plantation, containing 1300 acres, situated in the county of Fayette, and lying on both sides of James River and Kanawha Turnpike, three miles west of the Vaughn farm, known as *Mountain Cove. It is also but a* short distance from the Hawks' Nest, a place of wide celebrity for its startling romance and picturesque grandeur. The farm has upon it about 200 acres under good cultivation, good orchard abundantly productive of the best selected fruit in the country. The meadow and plowed lands are unsurpassed by any in the uplands of the country. There is also a large two story house well finished, with outbuildings, and barns and stabling sufficient for the accommodation of the Plantation and stage stand for which it is now employed. It is one of the best locations for a hotel in the entire region. It possesses superior water both for quality and quantity, having an unfailing well, a number of living springs, and a limpid brook running through it. It is situated near the location of the Central Railroad, which will greatly enhance the value, particularly as there will be a depot just below it. The place is also beautified with shade trees, and is abundant in convenience too numerous to notice here.

☞ Also, for sale, another Tract of 470 acres, situated 4 miles above the Cove, with 70 acres under good improvement, superior fences, a dwelling-house, an excellent barn and stables, and well watered.

☞ Also, another Tract of 980 acres, joining the last mentioned, well watered, having an abundance of timber, two dwellings, a small orchard, and 70 acres improved.

☞ Also, 400 acres uncultivated lands, adjoining the Cove farm. This tract possesses superior qualities and advantages being situated so as to blend with the interests at the Cove. It is well watered, and abounds with good and useful timber.

☞ Any or all of the above tracts of land will be sold at a low rate and upon reasonable terms. WM. TYREE.
Mountain Cove, July 1, 1852. 1y